

Missionary Brands Cheeks Of Youth

PARIS, France, July 21.—(A. N. P.)—Reports have reached here of indignation in Korea over the action of an American missionary of the Seventh Day Adventist church who is accused of branding the word "Thief" on the cheeks of a Korean boy with acid. The incident is said to have occurred after the missionary caught the youngster stealing apples. The boy was recently compelled to wear a brand of the ridicule to which he was subjected. The missionary now says he did not believe the acid would leave a permanent mark. Authorities plan to bring him to trial and contend that that's a fine way of trying to civilize the Koreans.

Dr. Thos. Jesse Jones Speaks On Africa At International Meeting

Dr. Thomas Jesse Jones, educational director of the Phelps-Stokes Fund on September 15, spoke at the International Conference on the Christian Missions in Africa, held at Le Jonte, Belgium. His subject was "Relation Between Christian Missions and Other Forces Impinging on African Life."

He pointed out the responsibilities facing European powers, and emphasized the need for greater co-operation between all agencies at work in Africa with a view to organizing a constructive program for the promotion of the natives' general welfare. Cabled advices state that Jones' speech was well received, and that it was "balanced and impressive."

American Negroes in attendance at the conference are Prof. John Hope of Atlanta; Dr. S. T. Atkins of Winston-Salem, N. C., and Mrs. F. C. Williams of Little Rock. Dr. R. R. Moton had been invited to be present but owing to illness was prevented from making the trip.

Africans Draw Line On White Pictures Of Bible Heroes

Washington.—Over in Sudan, along the Nile, an interesting and colorful problem has arisen. Until recently, American missionaries (white) have been using large pictures while teaching natives in the Sunday schools that God "hath made of one blood all nations of men for to dwell on all the face of the earth."

It seems that the natives, with their native dignity regard the black race as superior, got it into their heads that Joseph, Moses, Jesus, David and Solomon were black with the result that the missionaries have now dispensed with the pictures and are letting the tribesmen form their own impressions.

Delegates, Back In U. S. From Conference On Africa, Says Europe Respects The Negro

NEW YORK, Oct. 21.—Co-operation between the European governments and Protestant missionary agencies in the planning of a new and practical type of education for colonies in Africa, will result from the "Conference on the Christian Mission in Africa," held during the latter part of September in LeZoute, Belgium. This is the word brought back to the United States this week by delegates attending from American mission boards. They say also that the Conference gave to Belgian government officials a new appreciation of Protestant mission work in the Congo, and gave to Belgium a new idea of the Negro race through such able Negro delegates as Bishop Matthew W. Clair of the Methodist Episcopal Church, Bishop Graves of the African Methodist Episcopal Church, President John Hope, of Morehouse College, Atlanta, Ga., and Max Yergen of the South Africa Y. M. C. A.

Prominent among the 250 dele-

gates from all over the world were 80 Americans. The International Missionary Council, New York, was represented by Dr. A. L. Warnshuis and Leslie B. Moss; the American Bible Society by Dr. William I. Haven; and the Methodist Episcopal Church by Bishop Eben S. Johnson, Bishop Clair, Dr. and Mrs. Ralph E. Diffendorfer; Dr. and Mrs. Thomas S. Donough, President R. L. Embree of the College of West Africa, Miss Marjorie A. Fuller of the Woman's Foreign Missionary Society, and Mrs. Priscilla Berry of the Belgian Congo. Other Americans prominent in the Conference included: Dr. Anson Phelps-Stokes and Dr. Thomas Jesse Jones, of New York, officers of the Phelps-Stokes Foundation; Dr. E. C. Sage and Jackson Davis of the General Education Board; Miss House, principal of the Penn School; Miss Thorn of Calhoun, S. C.; Dr. J. H. Dillard, president of the Jeanes and Slater Foundations; James L. Sibley, of South Carolina, educational adviser in Liberia.

Kelly Miller Says

According to the conclusions of Dr. Thomas Jesse Jones, there is no good reason why we should send ministers of the gospel to Africa as missionaries.

It would be better to send teachers, physicians, farmers, merchants and social workers.

Vindicating Missions

In the July number of Current History, Dr. Thomas Jesse Jones contributes an interesting article on Foreign Missions. His object is to vindicate the name of missions and to clear the names of devoted missionaries of dispersals so glibly cast upon them.

We are told that the ridicule missionaries has long become a pastime for many people. Formerly the ridicule was largely confined to those who professed themselves on their irreligion. However, it was by no means limited to the ungodly for the antagonists have been a mixed company.

"What Dr. Jones has said is but commonplace knowledge to all who have followed religious controversy during the past quarter of a century.

Missionary Background

My experiences cover quite fully the rise and spread of the missionary movement as it applies to the Negro field in our own Southland. My first teacher was a student in Biddle University which was among the early institutions of learning established by Northern philanthropy. I was fed and fostered upon the missionary pabulum.

The man who had most to do with the early formation of my character had previously devoted himself as a missionary to the Sandwich Islands; but was shifted to the Southern field by some chance change in circumstances.

General Armstrong, the greatest missionary that America has yet produced, was himself the son of a missionary to Hawaii. There is not a Negro in the United States who has not been directly or indirectly, the beneficiary of the missionary impulse. The schools and colleges of which we so much boast were founded and maintained and are still largely supported by the same altruistic agencies.

Social Salvation

The American Negro, beyond all peoples on the face of the earth, should be interested in the cause of mission. The criticisms to which the movement has been subjected in recent years is a matter of serious religious and sociological concern. There has been a sharp shift in motive, amounting almost to a summersault. The stress in the former day was laid upon the salvation of the soul; today it is placed upon social salvation.

Modernists

Herein lies the deep distinction between the modernists and the fundamentalists, in theology. The modernists basing their conclusions on science are prone to discredit unproven mystery and miracles. The burden of their gospel must of needs limit itself to the life that is here and now.

This may be all right for the ninety and nine just persons who are fortified by education, refinement and culture; but it has little or no appealing ring to the heathen in his blindness.

Creed

I well remember that when the great Congregational Church was getting rid of its creed, the claim was made that a creedless church would have no missionary appeal. Who does not remember how "from Greenland's icy mountains" used to stir the emotion with zeal for the salvation of the soul of the poor heathen in his blindness?

Little stress was then laid upon the betterment of the bodily needs of benighted peoples but the immediate demands of the soul were all engaging. Everyone who had a soul felt it throbbing with an urgent sense of responsibility.

Soul

"Shall we whose souls are lighted with wisdom from on high, Shall we to men benighted the lamp of light deny?"

Discarding the egotism of this conceit, the altruistic motive which it aroused did great credit to the claims of evangelic Christianity. None but the fundamentalist can sing that missionary hymn. Modernism cuts the nerve of missions.

Converts

I have read many accounts of missionaries and have listened to many who have returned to give an account of their work. In the earlier day they used to tell of the number of converts they had made. Today they delight to dissertate upon the practical works which they are undertaking. I asked one, a distinguished ecclesiast who had returned from Liberia, if he laid much stress upon the evangelic side of his work, he was frank enough to state plainly that he did not believe it worth while to try to explain to the heathen the Christian scheme of theology, in the present benighted state of his mind.

Schools

He was devoting practically all of his attention to building schools, and to improved conditions of health and industry, with the reserved belief that after providing for the temporal needs the spiritual claims of his mission might be more effectually stressed.

This reverses all of our received traditions of Christianity. The early disciples were once admonished of the unwisdom of leaving off the things of the spirit and devoting their chief energies to serving tables.

Evangelism Forgotten

Dr. Jones undertakes to vindicate the work of the modern missionary

wholly in terms of his temporal function. He seems to be wholly unaware of the chief purpose of evangelism, which is to bring the souls of men in right relation to the kingdom of God. Listen to his summary of the effect of missionaryism of modern times.

The effect is stated in terms of the schools built, farms opened up, better sanitary provisions and improvement in the social plane of living. So far as we learn from the apology of Dr. Jones not one single soul has been redeemed from sin and sent on its way rejoicing in the new found light that streams from the Cross.

Secular Advantage

One wonders how the contributors back home will feel when they learn that their contributions to cover the world with the knowledge and glory of God as the waters cover the sea has been spent in purely secular advantage. Will such reports inspire them to continue to give as effectively as did the old appeal?

In The Church

The same principle applies to the great mass of Negro churches in the United States. Is it the chief function of the preacher to teach people about the betterment of life here and now? or to quicken the conscience to a keener response to spiritual things?

If the school teacher develops the mind, the physician looks out for the health, the statesman for the welfare of the government, the social worker for recreation and entertainment, what secular function has the minister to the gospel? Wherein can he better the instruction of the secular agencies so far as the requirements of decent living are concerned?

Preachers Not Needed

According to the conclusions of Dr. Jones there is no good reason why we should send ministers of the Gospel to Africa as missionaries. It would be better to send teachers, physicians, farmers, merchants and social workers. How long can the missionary movement be maintained when divested of the evangelical mainspring. Men and women do not consecrate their lives and shut themselves off from home and friends and sacrificing all hope of reward and honor merely to serve the needy in securing better living conditions. But to save the dying souls of men, the true Christian will willingly sacrifice his all.

First Believe

It is doubtless true that if the missionary movement was called upon to give an account of its stewardship in terms of souls saved from sin, it would make a disappointing showing. The reason is obvious. If you want men to believe, you must believe yourself. You must give fruit meet for the belief that was within you.

The Northern missionaries had little difficulty in securing Negro converts by the hundreds, just so long as they felt that the missionaries were exemplars of their own gospel.

Insincerity

But insincerity is fatal to all forms of missionary work. The moment those to be benefited discover or think they discover any discrepancy between the doctrine taught and the life liv-

Lella B. Holbrook, Dora Waugh and Maryetta Jackson were the representatives of Rebecca Aldrage Welfare Club at the Negro Woman's Federation of Clubs in Philadelphia, also Misses Emma and Clara Powell and Gladys Chambers, of the Junior Rebecca Club.

Mrs. Hanna Alston represented the Haltia V. Brown Club, also the Rev. Miss Marie E. Taylor, pastor at William Chapter A. M. E. Zion Church.

The boat excursion on last Monday night, given by the Valley Lodge, No. 294, I. B. P. O. E. of W., was well attended and a pleasant time was spent.

J. Howard Cook, Chief Grand Deputy of Mosiac Templars of America, in company with the D. G. M., F. W. Stewart, sat up a chamber in Pennsylvania, on Tuesday night, July 13. The Deputy spent Sunday, July 18 in Johnstown, Pa., in the interest of the order.

Kensington Temple, No. 324, Daughters of I. B. P. O. E. of W., at their regular meeting Friday night elected the following officers: Dt. E. B. Croft, Daughter Ruler; Dt. Lillian Dickerson, Vice Daughter Ruler; Dt. Cornelius Johnson, Assistant Daughter Ruler; Dt. Izeller Muris, Daughter Chaplain; Dt. Minnie Bradford, Financial Secretary; Dt. Sophie Falt, Recording Secretary; Dt. Lula Harnes, Daughter Escort; Dt. Blanch Carter, chairman, Trustees; Dt. Lillian Dickerson, delegate to the Grand Lodge.

The annual picnic of the K. of P., held at Falcon Park on Friday evening, July 16th was a success from every angle. The order kept was fine, the attendance wonderful and the success was greater from a financial standpoint.

Alleghany Valley Lodge, No. 87, K. of P., Daughters of Love Court and Pride of Peace Court. The slogan was, "On to Philadelphia, Saturday, July 24."